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MUCH IN LITTLE

MRS. MARCIA J. HOWE

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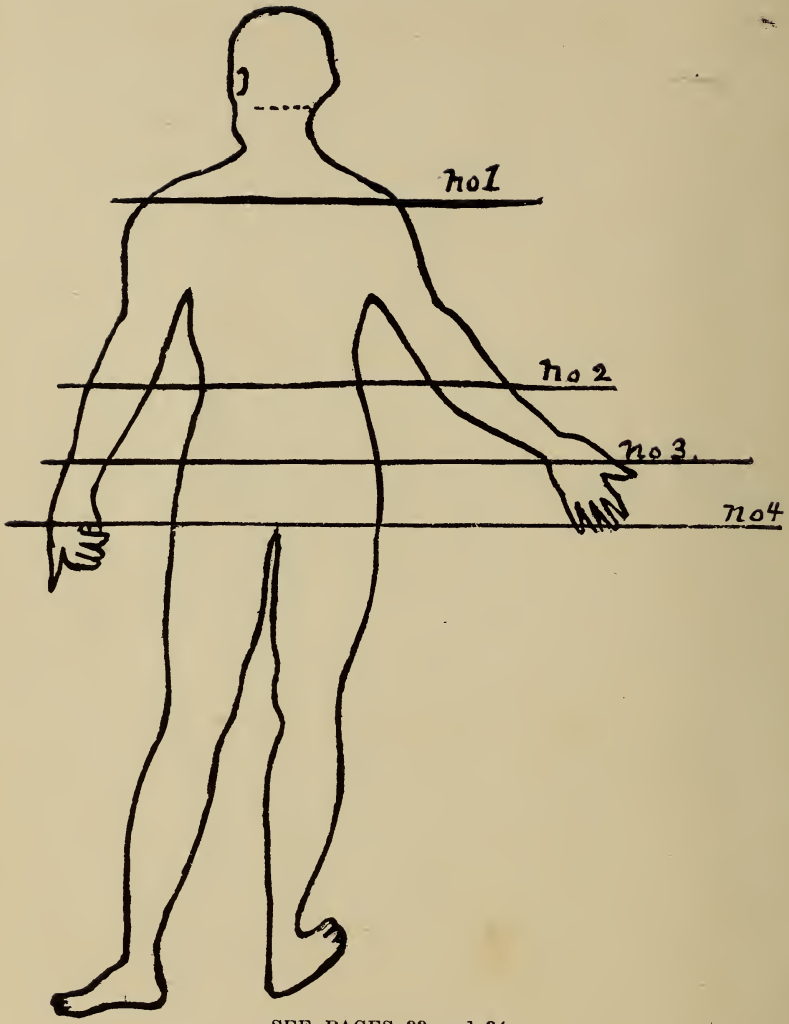

SEE PAGES 33 and 34.

Much in Little

A Work Intended to Teach How to Cure Yourself of Disease by the Power of Magnetism in Such a Concise Manner that All Can Understand and Apply

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BY

MRS. MARCIA J. HOWE

WHEATON,
ILLINOIS.

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INTRODUCTION.

Dear Reader:—This little book is especially dedicated to you, that you may find within its pages just the thing you want to know, viz.: Health—how to obtain and keep it. In it you will find gymnastics or physical culture exercises to promote health and also instructions how to use the great "Mental Force" which, if used according to directions, will cure any known disease which is not caused by dislocations, and oft-times alleviate even those. First I will tell you how to take the "Mental Treatment," as I shall wish to refer to it many times in the following chapters. I have tried to put this information in as condensed a form as possible and make my meaning plain.

M. J. H.

Wheaton, Ill., Oct. 24, 1904.

CHAPTER I.

MENTAL TREATMENT.

Lie down upon bed or couch, and make yourself perfectly comfortable.

Relax every nerve and muscle in your entire body, until you are perfectly lax and passive; the more deeply you relax the quicker you will receive benefit; do not be discouraged if at first you find this hard to do, you will accomplish it after a few trials.

Now, beginning at the head, send your thoughts (not moving the lips) around the head through the brain, to the eyes, nose, mouth, teeth, chin, neck and throat, lungs, heart, liver, stomach, spine, bowels, bladder, hips, upper leg, knees, lower legs, ankles, feet and toes; here rest a few minutes.

Then beginning at the feet, go back to the head in the same way as you came down.

You will feel a slight tingling sensation in different parts of the body, something like a slight current of electricity (in some this is felt more plainly than in others); this is when disease is separating itself from the tissues of your body.

Spend from twenty to thirty minutes daily in this treatment; when you retire at night is the best time.

Should you fall asleep at any time during the treatment the work will go on just the same, as the work once started will be carried on by the inner mind regardless of your will.

You will soon find disease leaving your body, and you will be strong, both mentally and physically.

Take this treatment very, very slowly, and dwell a little longer on any part where disease seems to be fastened.

After you have taken this treatment several months in this way, all you will have to do will be to lie down, relax, and say to yourself: I will rest for twenty minutes.

Then with this thought in mind, say: I will that the health force go to every part of my body. And you will immediately feel the work going on.

For nervousness, take a separate treatment, in the morning or near the middle of the day.

Just lie down, relax as before and will that your nerves are becoming strong and well,

and that you have complete control over them.

If you should wish to take this treatment at some time when you cannot conveniently lie down, you may take it in the sitting position, only get in some easy position so that you are perfectly comfortable and can thoroughly relax.

It is not especially necessary for you to use the exact thought which I have laid out for you here. If you have any thought in mind that seems to fit your special case, use it, and the result will be as you wish.

In taking any of these treatments in the day time always direct your mind, before beginning the treatment, that if you should fall asleep during the treatment that you will awaken in ten, twenty, or thirty minutes, as you may wish to decide upon, feeling perfectly bright and clear.

CHAPTER II.

I am here trying to teach you, so you will always have a physician with you (the God power within you).

You are not always with a healer, but you are always with yourself, so when you have learned to have full control of your body, it will be as easy to separate disease from your system as to take a drink of water when you are thirsty.

When you have acquired this it will not only help you in getting disease out when it has once gotten in, but which is better, help you to keep it out.

All have within them this power, and we have all known of instances which show us exclusively that the inner mind has power to heal just the same as the outer mind has power to direct us in other ways.

Ofttimes these two minds work together, as for instance the woman who had had a long, severe illness and could not sleep. The attending physician had given her all the

morphine he deemed best, so told her she must do without, but sleep she could not, and was wearing herself out, so finally the nurse told her she would get her the desired drug, went out of the room and prepared a pill of bread, came back and administered it, and in less than ten minutes the patient was sleeping soundly.

I will here relate another instance, where the physician was giving the morphine hypodermically, took his little pill of morphine and dissolved it in the water (as he supposed), and injected it into the patient's arm. The effect was almost instantaneous, but on returning to the table, he found the pill lying there—he had not put it in the water as he supposed.

Now this does not imply that the disease was an imaginary one, but it does imply that the administering of the bread and the water was a suggestion to that inner mind, and was accepted by same, and therefore quieted the nerves, and the patient found relief.

There are two states of mind, the positive and the passive.

The positive is the state of mind which

the woman used who prepared the bread pill. While she was preparing the pill, she was concentrating her mind on the quieting effect the pill would have.

The passive is the state of mind which the one who took the pill had, for if her mind had not been passive she would not accept the suggestion and no result would have been obtained.

Right here I will say for the benefit of perhaps some that are not familiar with the term suggestion, as used in this sense:

That a Suggestion is a thought formulated and expressed in one mind for the purpose of influencing another.

Suggestions may be divided into the following classes, viz.:

Auto, Hetero, Post Hypnotic, Larvated, Direct and Indirect.

An Auto Suggestion is a thought originating in yourself, and operating upon yourself, and is the strongest suggestion that can be given, because it is your own positive determination. The strongest suggestion always prevails, so that an auto suggestion will annul any suggestion that may be given to one person by another. For instance, if

you have suggested to yourself that you will not perform a certain act, and at the time have been in a passive state of mind so the suggestion was received within yourself by this inner mind, no one can influence you to perform that act, whatever it may be. This is the kind of suggestion you are giving yourself when you take the Mental Treatment, and as soon as you can perfect yourself into a perfect state of relaxation you will receive the suggestion which you are giving yourself and the God within you will do the work, and disease **must** go.

To protect yourself from disease or other harmful influences which might come to you, as we must call disease an enemy, the same as anything else that is not good for us:

Take this short treatment for a few weeks or months as the case may be until you are sure you have the thought ingrafted in your inner self and are proof from harmful influences. It is a good treatment to take at intervals during life, to be sure you are safe.

Treatment: Relax the same as in the Mental Treatment (as this is also a mental

treatment), and think this thought when thoroughly relaxed, viz.: I will accept all good suggestions which come to me, and reject all bad ones.

After you have practiced this you will soon find you have this thought so engraven within you, that without any special effort on your part, disease, and worry, which invites disease, will be a thing of the past.

We are continually accepting from others, whether we realize it or not. The good suggestions make us healthy, more intellectual, brighter, successful, better in every way. So by taking this short treatment, we will put ourselves in a position that we will receive the good sent us and reject that which would be detrimental.

An Hetero suggestion is one given by one person to another; it may be direct or indirect, verbal or mental.

This is the kind of suggestion everyone is using all the time, as everyone is always sending out suggestions of some nature, good or bad, whether we are conscious of it or not, and is the suggestion we use in sending our absent treatments. In this mode the patients put themselves in a perfect

state of relaxation at a certain hour fixed by the healer and themselves, and at that hour the healer sends such healing thoughts as are applicable to the disease from which the patient is suffering. In this way the patient not only has the power of his own thoughts, but the healing power of the other thoughts which are sent him or her. "The brain is the laboratory in which the mind produces its product, and the thing mind produces is thought. This product in its process of manufacture comes from the cells of the brain, and a chemical change is wrought, and a force is given off as a resultant of this chemical change, and this force is thought, and goes out as a thought wave under the direction of the will, and also registers itself upon the sympathetic nervous system and is distributed throughout the physical organism."

We represent our minds as an instrument, the minds of our patients as another, which are tuned in harmony with each other, so a thought sent out from the one mind is received by the other, as this is a thought atmosphere, so it is received just as surely as a message sent by wireless telegraphy is re-

ceived, as their instruments are tuned in harmony with each other, and so are the instruments of our minds, when we are sending and receiving treatment.

A word or thought creates a vibration in the air, just as a stone thrown into the water produces a ripple, and this vibration travels with the speed of lightning to the terminus and makes itself felt by all who are tuned in harmony with the sender.

A Post-hypnotic suggestion is one to take effect after the subject has been awakened from the hypnotic sleep.

For instance, the healer tells the patient that when he awakens he will feel better; that his disease will gradually be removed and he will get perfectly well, or that any bad habit which he may have will be removed; that it will be disgusting to him, or that he will perform a certain duty. Stammering and bad habits of all kinds are often cured by this method of suggestion.

Laravated suggestion is a hidden suggestion, such as giving a patient sweetened or colored water, stating it is a medicine which will produce a certain result. There are certain persons that are so in the habit of tak-

ing medicine that they cannot seem to get their minds to the point that they can better be cured without than with, and in those cases this form of suggestion is often resorted to with very good results. Many of the most successful physicians are using this form of suggestion today, either consciously or unconsciously, many a person is paying for a medicine which in itself would not do him any good or harm only for the suggestion it conveys. I do not mean to convey the idea that there is no power in drugs, for I think they have a great power unless differently ordered by our minds. If you take poison you will feel the ill effects of same. That is the reason I say don't take medicine, as a great many of them are poisonous, although in many instances they perform a cure, but when we are cured by the all healing power of the mind we have no effect of poisons to overcome, we are pure, as nature intended.

An Indirect suggestion is one given from the positive mind of one person to the passive mind of another. If a healer hypnotizes a patient and gives him a suggestion of health, the healer's mind is positive and that

of the patient passive. The patient receives the thought and is benefited.

A Direct suggestion is one which is sent by a passive mind to a passive mind; for instance, the healer puts himself in a passive condition with the thought on his mind that he wishes to convey to the patient, who is also in a passive condition at the time. He receives the message with the same result as the indirect suggestion patient.

CHAPTER III.

Many persons are tired all the time. They either do not know how to rest or have liver trouble.

A person to get perfect rest must relax all muscles and nervous tension.

I will give you a simple test of relaxation. Set a book up endwise on your lap; place the fingers of one hand on the book; then relax every muscle in that hand and arm, letting the hand hang by the tips of the fingers; then suddenly, with the other hand, jerk the book away, and if the hand and arm is thoroughly relaxed the hand will instantly fall to your lap. If it is not thoroughly relaxed it will not fall heavily; it will either remain in the same position or fall slowly and lightly.

If you cannot relax well at first you will do well to try this with different parts of the body until you find you have complete control of your muscles, and after getting control of your muscles and taking the Mental

Treatment—which will bring you health—you will soon have complete control of yourself, so your temper, if ruffled at times, can be subdued so as not to send out hasty words which we are apt to regret after. Not being able to control our temper not only makes us miserable, but sends out such vibrations, which are apt to reflect on others who may be in an inharmonious state of mind also.

Have not you ever noticed when there has been a number of people in a room all seemingly happy and enjoying themselves, and let a person step in and either look or say something unpleasant, how instantly it is felt by everyone in the room? And on the reverse, if all are feeling gloomy let a pleasant face come in with perhaps a cheering word, how quickly all faces brighten, the clouds seem to have been lifted and the heavy load seems lighter.

Every thought sent out by us is sure to return to us again. If we send out good ones we will get good in return. If the reverse, unpleasant ones will surround us. All these influence our health, as well as our happiness. As in Prov. 16-24: "Pleasant words are as an honeycomb, sweet to the

soul, and health to the bones." Also Prov. 17-22: "A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

"Whatsoever a man soweth, that shall he also reap." "While if his mind send out the thoughts of kindness, gentleness, sympathy and brotherly love for all mankind, all like thoughts that are floating in this universe of vibrations in which we live and move and have our being can come in and establish the same vibrations, and in turn be reflected upon the physical organism, giving health and strength, establishing pleasure in the place of pain, ease in the place of disease."

A person can be positive and stand for character and right, not be blown around by every wind that blows and not be angry or stubborn. A person with a strong will power can acquire this personality easier than one with a weak one, but those with weak wills can cultivate them until they are strong. Cultivate every part that is deficient by using it and it will wax strong. If we do not exercise our hands they will become weak, so with our wills, if we do not exercise them they will become useless.

Do not confound will power and stubbornness, as they are the reverse. Some people flatter themselves on having a very strong will, when in reality they have a very ordinary one. They mistake the symptoms and are simply stubborn. You will find that people who are stubborn do not possess the faculty of influencing others, while people who have a strong will power have that faculty.

The real strength of the will is measured by its ability to govern **yourself,** and control the minds of those with whom you come in contact, so their minds will not be able to influence you into wrong actions.

A person with a strong will does not need to speak. They do not need to utter a word, but somehow the temptations do not seem to come to him as they do to those of weaker wills. There seems to be an unseen force going out from a strong will that the minds of others cannot resist.

You can develop this will power largely by determining to accomplish certain results, commence with easy things and make it a point to accomplish harder ones day by day, and in time you will be able to accom-

plish whatsoever you desire with seemingly no exertion on your part.

At all times you should keep before you a clear idea of the division of the mental faculties, for it is this peculiarity of the mind that makes it susceptible to influence.

First study the weakness of the mind, and the channels through which it may be influenced. Next study the things with which it may be influenced and the proper mode of attack, this will require thought and practice, but he who would succeed need not expect to do so without labor. Bear in mind that each failure saps the energy of the will. A good exercise to take to develop this power is a breathing exercise, rules for which I will give right here:

Breathing exercise: Go out into the open air, stand erect, shoulders back; inhale through the nose until you feel the lungs are full of fresh air, then sort of hold your breath in a way so it forces the air clear to the bottom of the lungs, then exhale slowly through the mouth. And when you are doing this have in mind one of the thoughts given on next page.

First—My will power is strong.
Second—I will never get discouraged.
Third—I shall never have the blues.
Fourth—I am determined to succeed.
Fifth—I have perfect control of myself.

Do not repeat these all at one breathing, as you would have to think too hurriedly. Just use one thought at each breathing, the one you feel that meets your special needs at that and all times.

After you have practiced this for a short time you cannot help but feel that you are growing stronger. Do not be discouraged. "Our greatest glory is not in never falling, but in rising every time we fall."

It is admitted that there is an intelligence that controls the functions of the body in health. It shows it is the same energy that fails in the case of disease. Failing, it requires assistance and that is what all therapeutic agencies aim to do.

No physician of any school claims to do more than to assist nature to restore the body to a normal condition. That it is a mental energy that thus requires assistance no one denies. There is no animal life without mind. It is therefore a mental energy

that impels every fiber of the body under all conditions. That there is a central intelligence in each of those mind organisms is evident. In these instructions I try to give the best methods for obtaining results, and the result is the main thing. It is of more value to the sick person than the knowledge of the process by which the result is obtained.

It is sufficient for us to know that such an intelligence exists, and that for the time being it is the controlling energy that normally regulates the action of the myriad cells of which the body is composed.

No method of treatment will cure every case, but this method cures thousands of people which cannot be cured with medicine. It is the most powerful curative agent known to-day; nothing compares with it for accomplishing good. Thousands who have filled untimely graves might have been living yet had the forces of nature been understood and applied.

Meet the first symptom of disease with a vigorous and persistent Auto-suggestion of your freedom from disease, or your ability to throw it off.

When you go to bed at night, direct your Subjective mind (the subjective mind is the power that controls the functions, sensations, and conditions of the body) to employ itself during your sleep in restoring normal conditions, strongly feeling its ability to do so. (This is really just another form of taking Mental Treatment.) And when you arise in the morning assume the attitude in mind and body of restored health and vigor. The attitude of the body reacts upon the subjective mind, producing corresponding suggestions of the most powerful character.

Also take the breathing exercise early in the morning, when the air is fresh and pure, with the above thought in mind. These exercises revitalize the blood, promote circulation, and stimulate to normal activity every cell of which the body is composed.

Should these efforts fail to produce the desired effect, and should disease come upon you in spite of them, it is not the fault of the system, it is because you have failed to apply them correctly; mental remedies are dependent for success upon mental conditions, just as physical remedies are dependent

upon physical conditions. Do not be discouraged, keep trying and you **will** succeed.

Just as in an arithmetical problem you may not at first succeed, but upon trying again and again you get the right result; when we have complied with the laws of arithmetic we get our problem, and when we have complied with the laws of **nature** we get **health.**

Hudson says: "Truth perpetuates itself by virtue of its own inherent vitality, and it organizes its own following from among those who recognize it by its harmony with all other truth. It needs no human organization to promulgate it; for it is self-generating; nor to perpetuate it, for it is eternal. Every truth is of itself a part of an organized system, which is co-extensive with the universe of God." Hence, no truth is unimportant or insignificant. Suspend one law of physical nature for one moment, and the physical universe would disintegrate. Suspend one law of the mind and soul, and mental chaos would supervene. And as all the laws of nature are inter-related, and constitute one stupendous unitary system, it follows that a suspension of one law, physical

or mental, would result in universal chaos. Evil, therefore, is but another name for inharmony, and its origin is found in violation of the laws of God, physical, mental or moral.

"This method of healing is an embodiment of Eternal Truth, and no false conclusion or suggestion can be derived from a knowledge of its method; while it is in no sense a religion, it is impossible for any right minded person to reflect upon the law of mental healing, its universality, its adaptability to all grades of human intelligence, together with its implications of divine love, mercy, and benevolence, without a feeling of profoundest reverence for the Being whose wisdom and fatherhood is thus unmistakably manifested. It teaches humility, promotes religion, inspires gratitude, and disarms prejudice against any form or process by which the law is made available for the alleviation of human suffering."

CHAPTER IV.

In this chapter I will give you some simple exercises which if taken in connection with the Mental Treatment will help to expedite a cure.

The use of these exercises effect many remarkable cures by moving the flesh and muscles in all possible directions over the entire body, and by reviving certain nerve centers which control the different organs of the body.

In the nervous system, as in the telegraphic, the current must not be obstructed. The arteries are cylindrical vessels conveying the blood through this network of nerves and muscles to all parts of the body; the veins gathering up and returning it to the heart, pumping steadily through life, driving the blood to every part of the system and forcing it to return.

Steady, hard work along one line or non-use of the muscles or exposure to cold will often weaken these parts and cause them

to become inactive. If the obstruction be in the thigh we have cold feet and limbs on one side of the obstruction, and heart disease on the other; if the veins returning the blood are obstructed in the same region we may have either dropsy, inflammatory rheumatism, erysipelas, or eczema, caused by stagnant blood on one side and heart disease on the other.

In our body the bones are used to support, the nerves to control, and the blood to supply; receiving as they do not only their orders to act, but their motor power, from that great dynamo, the brain. The sympathetic nervous system consists of series of ganglia or knots that extend down both sides of the spinal column, forming a kind of chain throughout its entire length, and communicating with the cranial and spinal nerves and distributing branches to all the internal organs. These nerves are undoubtedly the organs of feeling and sensation of every kind, and through them the mind operates on the body; the intelligent mind whose seat is in the brain, wills that a certain action be performed, and instantly the message flies through the main channel

—the spinal cord—branching off here and there according to the direction in which the work is to be done, and setting in motion the muscles which perform the work. It is, therefore, well to keep the whole machinery in harmony with each other; so here I have given you a few exercises which you can use at your discretion for various diseases.

In the body there are four great nerve centers or plexuses lying between the head and the extremity of the trunk along the spinal column. They may be located in the following way with sufficient accuracy for our purpose.

I have drawn some lines, as shown in Fig. 1, from shoulder tip to shoulder tip across the back and call this line No. 1, and another from lower rib to lower rib and call this line No. 2, and another across the back from the tip of the hip bone to the tip of the hip bone, and call this line No. 3, and another at the extremity of the trunk and call this line No. 4.

Above line No. 1 and extending to the base of the brain are all the diseases of the head, neck and throat, and also diseases of the heart to be treated.

Between lines No. 1 and No. 2 are to be treated for diseases of the lungs, liver, spleen, arms and shoulders. The upper part of this space also affects the heart; the lower part the intestines.

Between lines No. 2 and No. 3 kidneys and intestines are also treated and pelvic organs.

Between lines No. 3 and No. 4 pelvic organs are also treated and nerves that control the limbs.

In fact, it is well to treat the whole length of the spinal column, for in that way you will not miss any of the nerve centers. In this place I have digressed from my subject of self treatment, as the spine being at the back one cannot reach all points themselves and give such point sufficient pressure, but perhaps you have a friend or relative who will do this for you when necessary; you can, however, treat all above line No. 1 and all below line No. 2 yourself.

To treat the spine, commence at the base of the brain by placing the palmar parts of the ends of the fingers of both hands side by side, using care not to press hard with the tip ends of the fingers, as only the pal-

mar parts of the fingers should be used; now press hard so as to move the muscles (not letting the fingers slide over the muscles without moving them); move muscles straight down nearly an inch, then with a rotary motion move a little out and up; treat the whole length of the spinal column on both sides in this manner.

For reducing fever place the hands on both sides of the neck with the finger tips almost meeting over the spine; tip the head slightly backward; hold the head in this position, pressing, gently, from one to three minutes. This treatment should be given every two or three hours until fever is gone. Each treatment reduces the fever some, but do not hold the nerve longer than three minutes at any one treatment.

Now I will give you what I call the General self treatment: First, begin by rubbing and punching with the ends of the fingers the whole scalp and cheek bones.

Second, place hands on each side of the neck so that the finger tips nearly touch at the spine; then turn the head from one side to the other and at the same time gently draw hands toward front of neck until all muscles are thoroughly manipulated.

Third, take the right hand, grab around left arm as high up on the shoulder as you can, and rotate the muscles of that arm clear to the hand. Twist as if trying to move the muscles upon the bone. Then take left hand and treat right arm in similar manner.

Fourth, spat the chest and down as far as the ribs extend.

Fifth, place both hands on hips with thumbs in front of waist and fingers at back; now raise hands up just as high as you possibly can; keep fingers near enough together so they will nearly touch in the center of the spine; then with **strong** pressure draw hands down to the hips, repeat this movement several times.

Sixth, grasp hands around the leg, beginning at the hip and rotate the muscles deeply, the same as in the treatment of the arms.

Seventh, lie on back, flex knee, and with both hands pull knee down as near the chest as possible.

There is a movement which we call finger rapping. The motion is much the same as that used in playing the piano. This motion is used on any part of the body where the

trouble is deep seated. It has much the same effect as the spatting (spoken of before). This rapping does its work deeper than one would think who has never tried it. Many lame, painful joints have been cured by this movement.

Exercises which are always beneficial:

No. 1—Place heels nearly together; point the toes outward at an angle of about sixty degrees; take the weight of the body on the balls of the feet; place the elbows at the waist with the hands extended in front, with palms up.

No. 2—Stretch the arms out to right and left on a level with the shoulders, palms up.

No. 3—Carry them right up straight above the head, reaching as high as possible, palms forward.

No. 4—Bring them down straight in front, keeping the elbows stiff, pushing downward with the palms of the hands, and at the same time throw the head upward and backward. (Pay no attention to the shoulders in this movement; do not throw them back). Hold the head and upper part of the body in position attained, and allow the arms to drop easily at the sides.

These exercises bring the head, neck and spinal column into perfect line, and overcome stooping shoulders, which invite lung troubles.

No. 5—Place the hands on the floating ribs; draw in the breath as much as possible; then take a full breath, filling the lungs as full as possible.

This exercise enlarges the chest, invigorates the vital organs, gives more graceful waist line, and aids digestion.

No. 6—Place the hands on the hips and bend down as far as possible, first on one side, then the other, then forward, then backward.

This exercise stimulates the circulation of the blood and strengthens the vital organs.

No. 7—Both hands high above the head, tense the muscles of the arms and let the hands hang from the wrists relaxed.

No. 8—Holding the knees and arms stiff, bend the body forward so the tips of the fingers touch the floor.

This exercise often cures hard colds if taken when they are first contracted; take the exercise a number of times in succes-

sion, the movement of bending up and down repeatedly starts the blood in such rapid circulation that the cold is expelled; the harder the cold the oftener you will need to take the exercise.

No. 9—Stand on one foot, holding the other in the hand. Do this with both feet.

All of one's strength should be put into these exercises. Do not think if you work hard you have sufficient exercise and do not need to take these. Undoubtedly you do have more than enough, but it is probably all on one set of muscles, and taking these exercises and using different muscles will rest instead of tiring you.

No. 10—Take hold of something that is a little higher than you can conveniently reach—just high enough so your feet will not touch the floor—and hang suspended there for about half a minute. A ladder set up against the wall is a very good thing for this exercise.

This raises the ribs so there is no pressure on the vital organs and thus induces health, and helps in perfecting the form.

No. 11—For diseases of the rectum, bladder, and genital organs, place one hand on

the lower part of the front of the abdomen, and with the back of the other hand spat the back, beginning just below the waist line, across the hips, and down on the buttocks.

No. 12—To stretch the spine where there is a tendency toward curvature, get down on the knees and bend head down as near the knees as possible; also in this connection use exercise No. 10.

No. 13—For constipation, lie flat on your back, extend the limbs high in the air, then let them fall suddenly and by so doing bring yourself into a sitting position; repeat this operation several times; this increases the peristalic movement of the bowels and increases the action of the liver.

No. 14—For deafness insert the ends of your index fingers in each ear, crowd them in as far as possible; then remove quickly. This will stimulate the nerves of the ear and help to remove any wax which may be lodged there. If the wax is too hardly packed, soften with a little sweet oil and remove with an ear spoon, being careful not to injure the drum of the ear.

CHAPTER V.

Believe in yourself—in the power within you, that has built you up from infancy and cared for your body in health. This same force will care for you through life.

Have confidence in yourself and you can work miracles. I once knew a gentleman that knew he could cure himself of erysipelas, but did not know that the same power that would cure erysipelas would cure any disease; and he was taken very sick, just groaning with pain, which was in his great toe. The doctor had been called and as the toe was beginning to turn black and the pain was so intense, he pronounced it gangrene, and said it would kill him, as he was then seventy-nine years of age. I went in later to see him and had been told what the doctor had said, and as I knew the gentleman had confidence in himself to cure erysipelas, I wanted to prove to myself whether the knowledge of the disease made any difference in the cure of the disease where mental

healing was applied; and as the nurse was bathing the foot, I said to him: "Mr. ——, did you ever have erysipelas?" He said: "Yes." "Well," I says, "that looks very much like it, and you can cure that, can't you?" He brightened up and said: "Yes," and in less than two hours the inflammation had subsided, the pain had left the foot, the man was up, and down to supper and said he was all right, and did his usual work the following day. This shows the power of the mind over disease. Now this man had the same power to cure gangrene as he had to cure erysipelas, had he known it, but had he thought it had been gangrene he would just merely have given up and probably died. This shows that it matters not whether you are conscious of the name of the disease from which you are suffering. The inner mind knows, and controls, so that disease is separated from the tissues and health is displacing disease, and health will be the result. I neglected to state that this gentleman did not take any of the doctor's medicine. Here is where the danger of taking medicine comes in. The physician may give

you medicine for one disease and just before you die find out he has been treating you for the wrong disease, when it is too late to benefit you, but with the mental treatment, no matter what your disease, it cannot harm you.

Undoubtedly the day will come when it will be considered a disgrace to be sick; because in being sick we have violated God's law. But I do not call sickness at the present time a disgrace, as through accident or unconsciously we may violate nature's law and sickness will be the result. If we put our hand in fire we will get burned. This we know and do not do it intentionally. The same in contracting disease; we do not do it intentionally, but occasionally disease will get the best of us and claim us as its victim.

The best way I have found to keep away disease and all harmful thoughts is to relax, as in the mental treatment, and have in mind when we are in this relaxed condition this thought: In my daily life I will accept all good suggestions which come to me and reject all bad ones. Try this for a month or more and at intervals during your life, until it is really a part of your being, and you

will find yourself immune from disease and all harmful thoughts of others.

Sending out good, helpful thoughts is just as helpful to the sender as to the receiver. Several times I have been called upon to give a treatment when I was very tired from physical exercise, which I had taken prior to giving the treatment, and when I commenced I would really feel that perhaps I had best not undertake it I was so tired, but when I had finished I would in every instance feel rested and strong, the patient also received the desired benefit. The power is within all to eradicate disease from their bodies, and we have a right to the full use of that power. This power is the kingdom of God within you; it is in everyone, no matter of what religious belief he or she may be. Everyone possesses this power.

Some claim they are not responsible for what they think. They cannot control their thoughts. There is where they are mistaken. If we send out good thoughts we are certain they will return to us, and in time we will get so we will not only think good thoughts, but the good thoughts of others will be continually coming to us. Never en-

tertain an evil thought and soon they will stop coming, and it will be as easy to keep well and healthy, as it was to be sick; health is natural, sickness is unnatural.

One great thing in life is to conquer the obstacles in our own nature. He who can do this can conquer the obstacles he will meet during life, and to win largely and nobly he must have character. "Greater is he," saith the Good Book, "who ruleth his spirit than he that taketh the city." It is grand to be a taker of cities and a subduer of armies, but how much grander it is to be conqueror of one's own self, the master of our own passions. There is where we find true greatness, to be master of one's own spirit, and lord of one's own temper. This is the secret of all true greatness which endows us with power.

Let a person give up to his impulses and passions and that moment he loses his personality; he is carried along the current of life, drifted here and there, becoming a slave to appetite and vices which may cross his path; to be morally free to be a person and not a mere thing, one must be able to resist the wild impulses and temptations which

surround us. After you have thoroughly imbedded within your mind that simple mental exercise of accepting the good and rejecting the bad, you will have no trouble along this line, as you will not meet with temptations seemingly, for you will have such control over yourself you will not call it a temptation, as it will not tempt.

If one is weak from disease, this process of getting self-control will be slower; but as you take the mental exercise and regain your health you will find that with health will come your power to control. With some this will be harder than with others, but all can attain it if they will only stick to it. Very few accomplish much in life who are continually changing. Those who succeed are those who have an object and press forward until it is reached. Never let it occur to you, as you are advancing in years, that you are growing old. Keep in mind that you are able to perform any duty that you performed earlier in life. This will help you to retain youth and ward off disease. I am really younger to-day than I was twenty years ago, for then I was racked with disease and to-day I am strong and well, therefore making me in reality younger.

Do not be discouraged if you do not begin to improve as soon as you think you ought. Nature must have a chance to do the work. Now, seeing you are giving it a chance, and are not handicapping it by drugs, you will find nature a true healer of all ailments of mankind and it becomes our duty to follow her methods. The requirements are simple, therefore there is no logical excuse why all should not enjoy a normal condition of health.

Music has a healing effect when the proper chords are played. It seems to carry away the burden of life and fill the soul with a divine feeling that carries all impurities from the system. It is a factor in establishing more harmonious conditions of mind and body. Some healers always have a piece of music rendered while giving a treatment.

Dr. Francis Kennedy, in his lecture on "Music as a Medicine," illustrating his talk with charts showing the effect of various kinds of music on the pulse and temperature.

The doctor stated that experiments were performed on nurses and teachers, in which "The patient first listened to 'Solverg's

Song,' by Grieg, and the pulse went from 60 to 80. Then came 'Traumerei,' and the pulse dropped to 64. Next followed the 'Invitation to the Dance,' the pulse going to 80 and dropping at the close to 68. The 'Oberon' was played and the pulse jumped to 80. A Grieg nocturne was played and the pulse responded by dropping to 64." It is better than medicine and much more pleasant to take.

Hudson says: "The power of music over the subjective mind is practically unlimited. It speaks the universal language of the soul, and is comprehended alike by prince and peasant. It is the most powerful auxiliary of love, of religion, and of war. It nerves the soldier to deeds of heroism, and soothes his dying moments. It inspires alike the devotee of pleasure and the worshiper of God. But whilst it interprets every human emotion and embodies the inward feelings of which all other arts can but exhibit the effect, its laws are as fixed and immutable as the laws of mathematics."

As the brain is the mind's laboratory and the only thing the mind produces is thought, we see that thought is a substance

in motion and that motion is called vibration, so every thought causes a vibration in the brain cells and this vibration is communicated to the sympathetic nervous system —which is only an extension of the brain— and through this system these thought vibrations are registered upon the physical organism. When the conscious mind is actively engaged, the nervous system and the muscular system are tensed, and thus the gentle vibrations in which we live and move and have our being are hindered in their regenerating work.

In sleep we are in a perfect state of relaxation, and according to the law of our nature it is necessary to sink into slumber so that the health-giving vibrations can have free course to sweep through our physical organism and repair the waste and build us up.

It is quite necessary that on going to sleep at night we should dismiss all care and worry from our minds and think only health giving and successful thoughts, that our bodies may be regenerated.

Perfect relaxation of the nervous and muscular systems are of great importance, so that in our minds there will be no tension

that would keep out the healing vibrations, and when every thought of care, worry, and anxiety has been dismissed from our mind, the health-giving vibrations can go in and impress themselves upon the brain cells, and are thus transmitted to the physical organism and healthy conditions are established.

The stomach usually is the first organ that is impaired by worry, the gastric glands fail to throw out the normal amount of gastric juice for that portion of food that is digested in the stomach; secondly, the liver is impaired; does not furnish bile sufficient to perform its function when being thrown into the duodenum, the pancreas is likewise affected and its function impaired; thus the principal part of the digestive fluids are lacking, and the result is fermentation in the stomach and intestines rather than digestion; then the glands of the large intestines do not perform their proper function; then constipation is very liable to set in, which poisons the whole system and different diseases are liable to make their appearance.

Possibly you may have a natural tendency toward the worry habit or really have

trouble to make you worry, in either case the habit can be overcome by perfect relaxation with this thought in mind, viz., I have perfect control of myself, I will not worry, sunshine has come into my life. In a short time you will find yourself improving, and you will have better control of your feelings, you will not only be able to control yourself and your own feelings, but will be a help to the one you are worrying over if it be a person, and on the other hand if your trouble is of an imaginative nature, just merely a habit from no real cause, this practice will cure you as well, and strengthen your will power.

Some people think that having a strong will power consists in contracting the eyebrows and assuming a fierce, determined expression, but that attitude of mind is the farthest possible from that which is required for the successful exercise of the will power. It requires no nervous tension to exert that power. A calm serenity of mind is indispensable; when that is acquired, the only other requisites are confidence and earnest desire to bring about the results sought, and these requisites can easily be acquired by any one of common intelligence.

CHAPTER VI.

I will here add a few lines in regard to diet. In order to supply the waste of our bodies we need a great variety of food. We must have water, we must have salt and lime, starchy substances (much the same to the body as sugar), and fats, and we must have a certain amount of nitrogenous food.

If any of these be lacking the body soon feels it, and, although the person may not know precisely why he feels bad, he will often recover from his temporary disorder by a mere change of diet, as frequently persons require different kinds of food. A great many are advocating that we should discard the use of meats, but it has not been my experience, as I believe we were created only with the organs which were necessary to keep our bodies in repair; during the early part of life we have no teeth as we are supposed to be sustained by milk and do not need them.

The horse and cow and all herbivorous animals were created with incisive and molar teeth, to bite and grind their food with. The lion, cat and dog, and all carnivorous animals were created with canine or tearing teeth, as they are supposed to live principally upon flesh; and human beings are supplied with both kinds, which shows to me conclusively that they require all kinds of foods, both animal and vegetable, for the sustenance of our bodies.

If a certain kind of food does not agree with you, let it alone, and use that which does agree with you; your stomach usually will tell you, but of all articles used for food or drink, water is indispensable.

Man can live much longer on water without food than he can on food without water; a glass of cold water drank on retiring at night and another first thing in the morning are very beneficial, especially to those troubled with constipation.

Pure olive oil (be sure it is pure, as adulterated oils are injurious) is a wonderful help in curing rheumatism used both internally and externally.

The changes which the food undergoes in the stomach are due to the action of the gastric juice, which contains two important constituents, viz., hydrochloric acid and pepsin; if it be deprived of these it will no longer exhibit its peculiar properties, while if it retains them it will digest food in a glass tube, outside the body, provided the tube and its contents are kept at a temperature of 100° Fahr., which is about the ordinary temperature inside the stomach.

In a feverish condition from whatever cause, whether from obstructed perspiration, undue excitement, by stimulating liquors, overloading the stomach, fear, anger or whatever depresses the nervous system, the secretions become vitiated, greatly diminished or entirely suppressed, so it behooves us to control ourselves, our appetites and passions, that our bodies may be healthy.

You will remember that in my first chapter I told you how to take the Mental Treatment.

The subjective mind is constantly amenable to control by the suggestions of the objective mind.

L. of C.

The functions and sensations of the body can be controlled by suggestions of the objective mind, as it acts through the subjective mind, and that is the reason that it is necessary for you to thoroughly relax, that there may be no tension upon your nervous or muscular systems, so that the thought sent by your objective mind to your subjective mind (which controls every organ in your body) can take root and the healing process is at once commenced.

After you have followed the instructions in this little book, and have acquired a condition of health; then, by relaxing as in the Mental Treatment and thinking thoughts of success and health, you can make yourself successful and happy, receive strength to cast off worry or trouble so that it will not affect your health, and bring you success in other ways.

This does not imply that you have no feelings or are heartless, but it does imply that you are able to control yourself, protect the body which God has given you from disease and decay, as it was intended by the All Wise Creator.

There are not many who pass through life without some sorrows, trials and worries, some have more, others less, all think they have their share, but, if we will stop to think, we can always find those whose trials are greater than ours; when you have acquired this self control (and you can do it if you will persist and stick to it), you will be able to say when worry or disease comes your way: "I will entertain no thought which can weaken me." Say it with determination, and you will succeed, and will not only make yourself strong, but will help those about you.

We are accustomed to regard space as an obstacle which necessarily prevents successful communication between persons, but distance is no obstacle in the way of healing, that is, a person in California can send thoughts of healing to a person in England just as well as if they were in the same town or state; with the unison of minds great things have been done along this line; but as I have intended this little book only to treat on Self Treatment I will not write further here on the subject of absent treatment.

In conclusion I will add: follow the instructions carefully, and always, when taking the Mental Treatment; when taken in the daytime have in mind just how many minutes you are going to spend in this exercise, so that you will always awaken at the end of the time as you wish; the way to do this is, when you go into your room for perfect quiet, lie down, relax, say to yourself, I will awaken in five, ten, fifteen, or twenty minutes, as the case may be; then direct your mind with the thought of health, success, or any thought which you may wish to use for the development of your higher self, and you cannot fail to get relief if you will not be discouraged, but keep pressing forward until your highest ambitions are satisfied. I hope that you may understand every point as clearly as I have tried to make it, and please accept it in the same kindly spirit in which it is written, that all may live in a harmonious atmosphere, and drink in the blessings that love and good will toward all bring.

(The End.)

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